A U M

And what is the purpose of every effort I make? It is that I may discharge the debt which I owe to other creatures, that I may make them happy in the world, and that they may gain heaven in the next.—*Rock Inscription of Azoka, edict 6.*

Work out your own salvation with diligence.—*Mahâparinibhana-sutta, ch. 6.*

THEOSOPHY

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THE SPIRIT IN THE BODY*

For Spirit, when invested with matter or *prakriti,* experienceth the qualities which proceed from *prakriti;* its connection with these qualities is the cause of its rebirth in good and evil wombs. The Spirit in the body is called *Maheswara,* the Great Lord, the spectator, the admonisher, the sustainer, the enjoyer, and also the *Paramatma,* the highest soul.

—Bhagavad-Gita, Chapter XIII.

THE coming together of the few will bring on a closer tie and bring out a stronger devotion. No doubt there will be some reactions, but even so they will pass, and all be bettered if all hold firm. Changes will go on. Do not be surprised if the soul gets into a place or condition where it appears to be motionless—inert; it will get used to the new conditions and go on from there. Let our motto be: we are going on with the work.

And look out for criticisms and suspicions of one another; there will be ample occasion for their exercise—or seem to be. Then we have to recognize that each sincere student is trying, and that each has his own way by which he comes. Our way is essentially our way, and his is his, and equally right and important. We need only Loyalty—loyalty to the work, loyalty to our convictions, loyalty to each other in full faith and confidence that each is a part of the other and of all. So shall we be united in one thought, one will, one feeling.

This does not mean indiscriminate acceptance of everything and everyone. The attitude of "namby-pambyism" is but a pseudo-tolerance. Carried to its legitimate conclusion this false idea of

*From the Letters of Robert Crosbie. Here published for the first time. EDITORS.

"brotherhood" would signify that sin, sorrow, suffering, error—all religions and all philosophies—are all right; that everybody is doing the best he can, and the best he knows how to do, and cannot do any different, and that all are steps of learning.

Humanity sins, sorrows, suffers and dies a thousand deaths; because of what? Just IGNORANCE. Theosophy is TRUTH and as such can have no alliance with *any* form of error and remain Truth. If partial philosophies could save the world there would be no need for the sacrifices of the Masters.

For those who never knew Theosophy, or whose minds are so crooked in action that they cannot receive it, there should be pity and compassion. But pity and consideration for their false positions cannot call for a surrender of our discrimination—for a surrender of what we know, and of what it is our purpose to live and to make known.

I am no believer in diluted Theosophy. The Masters did not dilute it. We either carry on Their work or we do not; there is no need for hypocrisy or self-deception. Others in the world, not able to perceive the Oneness of Theosophy, or its great bearing at the present time, may, and do use portions of it; some of them, it is to be feared, to their own condemnation and the further bewilderment of mankind. Are they right, or to be praised or "tolerated?" Is it not the bounden duty of those who know, to hold aloft the White Standard of Truth? It must be so, else how could an inquiring one perceive it? Theosophy has to be held aloft in such a way as to confront errors of every kind, with their handmaidens of cant and hypocrisy.

THE RECOGNITION OF LAW*

WE either have to assume that this is a universe of law or a universe of chaos, chance, accident.

In fact, we know perfectly well that it is not a universe of chance because everything we use and understand we see to be under law. And where something befalls us the cause of which we cannot discern, we none the less assume a cause and try to find it. It is impossible even to imagine an effect without a cause.

The first thing that the student has to learn to perceive in everything and in every circumstance is the reign of law. We recognize law in part, but not in full, as it should be recognized; mistaking our own natures, by the very power of that nature we set in motion causes that produce the results we now feel and then call those results by such terms as destiny, fate, chance, or the "will of God." The operation of law to most minds means a fate which befalls us

*From the stenographic report of a Talk by Robert Crosbie. Here published for the first time. EDITORS.

wherein we are benefited or afflicted, but over which we have no control, and in producing which we had no hand.

Yet the operation of law can be easily stated so that it may be understood. It has been enunciated by all the great Teachers of the past. It means action and its consequent reaction; and let us remember that these are not two separate and unrelated things. Cause and Effect, Action and Reaction, are the two aspects of one and the same thing. In Sanskrit both these aspects are included in the one word, *Karma.*

Karma has been recognized in the Christian scriptures with which we are most familiar, in the expression, "whatsoever a man soweth, that shall he also reap." By consequence, we should easily see that whatever a man is reaping, that he must have sown. Once we get the conception that actions do not produce themselves, that law does not operate of itself, we can see that it is we who cause actions and experience their reactions; that it is we who set up causes and feel their effects. Cause and effect, action and reaction —the operation of law—are seen to be in ourselves, not outside. There is no action unless there is a being to make it and to feel its effects. Everything that happens to any being has its antecedent cause, and that cause lies in some past action of the being himself. In other words, law rules on every plane of being, and every being of every grade is under that law.

We are all reaping what we have sown, individually and collectively; for we must know that we never act alone. We always act on and in connection with others, affecting them for good or evil, and we get the necessary reaction from the causes set in motion by ourselves. That presents to us the idea of absolute Justice, for under such a conception of Law each being receives exactly what he *gives.*

This points to another conception: there could not be action and its consequent reaction, unless there were a community of being amongst us. There must be that in our natures which is peculiar to none, but common to all. In other words, we have all sprung from the same Source; we are all traveling toward the same Goal. The path only differs with the pilgrims. The causes that each one sets in motion determine the path that one must follow. That might be called destiny, if we understand that it is a destiny of our own creation. Being created by us, it can be sustained by us or changed by us. If we do not like the "destiny" that befalls us, the effects that surround us, the conditions that encompass us, all we have to do is to set in motion such causes as will produce other and more desirable effects. But we have to do it; no one else can do it for us. No one holds us back. No one propels us forward.

There is no difference in our powers. Each one of us has the same power to perceive, to experience, to learn. What we learn differs, our experiences differ, our perceptions differ, but that does not show a difference in our powers—it only shows a difference in the application of those powers.

So each one of us contains within himself the same possibilities as exist anywhere and everywhere in the universe. The lines that we have hitherto taken have brought us to whatever pass, conditions or surroundings that may obtain at the present time. But we might have gone another way and produced an altogether different environment. And we ought to see that even now, however hampered we may be as the result of mistaken actions in the past, we have not lost and can never lose our power to set other and better causes in motion—the path toward all knowledge lies before us; "all nature lies before you—take what you can."

This means that all beings below man, and all beings above man, as well as man himself, have gained whatever individual positions they may now be in by their own exertions. And, as well, that no being is standing still; all are acting, all progressing in one direction or another, according to the lines they have followed and are following. It also means that all the beings below man will sometime reach our stage, and that every being above man has passed through similar stages to our own.

This is evolution carried to its highest point, spiritual and mental, as well as physical. We have only applied the great Truths of nature in a partial, a limited, a personal sense. These are Universal truths and should be applied in a universal sense if we desire to arrive at the fullest recognition of them.

The life in each of us is the Universal Life. Many imagine that Life means existence in a physical body, and that only; that outside of physical existence there is no life. But Life includes all things and forms from the highest spiritual down to life in its grossest form, and it is the same Life all through, common to all. It is the One Life, the One Spirit in each and all, so that in each being of every grade there lies the potentiality of All-Being. There is that in each which is beginningless and endless, which is changeless. And That, though illimitable, invisible, inconceivable, can be *realized* by every human being.

We may get some illustrations that will bring to our minds forcibly that fact. We speak of ourselves, of our identity. We say, "I was a child; when I was a young man or woman; when I was middle-aged; as I am today; as I will be in the future." Now, what is that, itself unchanged, which is going through all those changes? The same "I," the same *identity*. That does not change. The body changes, the ideas—the mind—change, the surroundings change. But the Man himself, the identity, remains unchanged through all these changes of body, scene and circumstance.

We may take another illustration—the power of seeing. We all have that power, and no matter how much we exercise it, it still remains the power to perceive. It is not changed by what we see.

And we may consider this: that change cannot see change. It takes that which is permanent to see change. So there is that in us which is permanent, which is Real, which is of the Highest, which is a ray from and one with the Supreme, that universal Principle or

Power, the creator, the sustainer, the regenerator of all that was, is, or ever shall be. But we have to *realize* That, each one for himself, first by recognizing that IT IS, omnipresent, eternal, boundless and immutable; second, by divesting ourselves of those things we thought it to be: that it is this body, this mind, these circumstances. All these are changing things, things seen; but that which is the Real, the Supreme, our very Self and the Self of all things, is not subject to change; it is changeless; it cannot be seen, for it is the Perceiver.

It is the ideas that we entertain of the Supreme, of Law, of Nature, and of our own Being, that govern the actions we perform. When we were children we had certain ideas, and we acted according to them, and so on, all through the years. Some of our ideas we have from time to time discarded, and others that we have collected have taken their place, and we are now acting according to the ideas we now hold. Are they the best and highest possible to us?

If we change our ideas, we change our actions. If we see that Law rules, that this Law is inherent in our highest nature and not outside of us, we will see that it is the Spirit in us—our very Self—that is the Cause and sustainer of all our actions; and this Spirit by its very power as the Highest, through false ideas creates for itself false positions and false destinies. We have often adopted, and we often change our ideas without any real consideration as to their truth, as to their relation to Life, as to their bearing upon existence. We must adopt and hold fast to three great ideas: that each human being has what are called the "three attributes of the God-head"—the power of creation, the power of preservation as long as that creation seems satisfactory, and the power to destroy that creation and regenerate better ones. All we have to do is to realize our own real nature, see what our defects are, strengthen our virtues,—and *move on*. Just so surely as we do that, we will find that our virtues and strength increase, and our defects gradually fall away.

SECRET DOCTRINE EXTRACTS*

. . . In the Catechism, the Master is made to ask the pupil:

"Lift thy head, oh Lanoo; dost thou see one, or countless lights above thee, burning in the dark midnight sky?"

"I sense one Flame, oh Gurudeva, I see countless undetached sparks shining in it."

"Thou sayest well. And now look around and into thyself. That light which burns inside thee, dost thou feel it different in anywise from the light that shines in thy Brother-men?"

"It is in no way different, though the prisoner is held in bondage by Karma, and though its outer garments delude the ignorant into saying, 'Thy Soul and My Soul.'"

*From the Original Edition Vol. I, p. 120; see Vol. I, p. 145 Third Edition.

QUESTIONS AND ANSWERS

At the meetings of the United Lodge of Theosophists a part of the time is devoted to Question and Answer. The questions and answers that follow were taken stenographically while "The Ocean of Theosophy," by Wm. Q. Judge, was being studied.

It should be remembered that while the answers are given from the standpoint of many years' experience and application, they are not to be taken as hard and fast definitions, nor as authoritative; but may be used as explanations and applications of the philosophy of Theosophy as related to the particular phases presented in the various questions. Each student, being "the final authority" for himself, should not accept any statement by any being whatever unless he himself perceives its truth.

Beginning with Chapter I of the "Ocean," the succeeding chapters will be taken up seriatim.

CHAPTER XI.

(Continued.)

Q. What really is the cause of Karma?

A. Karma is first, last and all the time, *action;* and we cannot understand Karma until we grasp the idea that the whole of the universe is *intelligence,* expressing itself in myriads of forms and in many ways. It is the action of intelligence that produces all the effects perceived on this plane of existence.

Q. How does that statement apply to the individual?

A. Individually each one *is* Karma, for he is both the actor and the one who receives the results that proceed from his action. Karma is never an outside force, nor any being nor beings; it is the collective actions of beings with which we have placed ourselves in some relation, but that relation is wholly individual on our part. We set certain causes in motion and are bound to experience the results that flow from those causes, for every motion in the universe affects other beings in every direction, and there is always the reaction upon the point of disturbance. We must of necessity be the adjuster.

Q. Then Karma is the force that moves the individual's action?

A. We make a mistake in thinking that "forces" do anything of themselves. Forces are operative all the time; but no number of forces will set us right when we are acting wrongly. *Intelligence,* moved in proper or improper directions, is the real actor, and we ourselves are that intelligence. If our intelligence is not operated rightly, then no other intelligence can help us. If there are beneficent and powerful forces, the only way we can work with them and benefit from them is by raising ourselves up to their plane of operation. So with malignant and destructive forces: the only way we can get into the line of their power is by ourselves being malignant and destructive.

Q. The Lipika are mentioned in the Secret Doctrine as Lords of Karma, as recorders of Karma. It would seem as if they were outside beings.

A. No, the Lipika are not personal beings, although that idea has been given currency by many "theosophical" students who have entirely misapprehended the statements in the *Secret Doctrine*. That such beings practically "manipulate" Karma is foreign to the whole teaching.

There are as component parts of every human being, principles, which are drawn from the seven great hierarchies of being. Action, whenever taken, is taken with, through, and felt by one or the other or all of these principles, and there is registration of the general and individual effect produced—all that is good and all that is bad—among those hierarchies to which the principles belong. The action finds its own place and focus of reaction. Each hierarchy has its own individuality *as a mass;* individuality is *not* characteristic of the units. Hence, the Lipika may be regarded as the *recording points* of the general and individual effects of Karma; though this statement requires as a mode of explanation, geometry, which is an expression in form of the reaction of all the forces in nature.

Q. How, then, can we become Karma-less?

A. We can never become Karma-less, in the sense of being free from Karma, for Karma operates on every being from the smallest atom to the highest being in the universe. But when we cease acting in any way for personal benefit, when the cause is always universal in its action, then the effects are commensurate with the law. We are Karma-less because we are not dispensing the law; we are only agents of it and focuses of it.

Q. Could an individual eliminate himself from the national Karma of a selfish nation?

A. A nation is made selfish by the individuals in it, and selfishness will make war between individuals, classes of men, or masses of men, since war begins within the man, not outside of him. But if an individual does not assent to the selfish ideas that rule his nation nor to the methods pursued in accordance with them, and if he protests against them wherever he can, then he is not connected with them. He is amongst it all under Karma, and whatever Karma is due him from his connection in the first place he will receive, but he has cut the connection with the national idea so far as any future Karma is concerned.

Q. Are not all the workers in socialism, in labor unions and in similar lines helping to mitigate the national Karma?

A. Doubtless they are all sincere in their devotion and self-sacrificing for it, but what permanent betterment can come if they are working for wrong things in a wrong way? Their motive is wholly concerned with physical existence, prosperity, ease, comfort. No attempt along those lines can ever bring any lasting bene-

fit, as witness various so-called reforms that have come and gone—reformers with them. Where are their sacrifices? We all proceed from the same Source and are all traveling toward the same goal; but we shall not get right methods and right relations until we understand our own natures, and act in accordance with them. That is the only way we can mitigate either national or individual Karma.

Q. But if every one had an education he might be able to understand these things.

A. One's education makes no essential difference. Any man can understand *justice*. He can understand that merit is the only thing that can bring merit, and he can understand enough to do his duty to his family and to all others. Generally speaking, men think the world owes them a living, opportunity, education. All that we need to consider is that *we owe the world our service*. The situation of every man depends on what his nature actually is. If a man is good and just and noble in his mind, he doesn't require better conditions to bring it out. The mere living under educational advantages does not mean knowledge, or understanding of the causes of oppression. Moreover, no person, with the disposition to learn will fail to find a way to learn, regardless of conditons.

Q. What, then, prevents men from understanding right and wrong, and this justice we call Karma?

A. They take the position of irresponsibility, by resentment at supposed injustice; they expect to reap where they did not sow; they are looking for something for themselves. So they are ready to listen to any or all of the various panaceas offered, and go after whatever promises something for nothing. They do not look within; they are not humble; they do not ask what is the purpose of the Inner Man; how is it they are as they are, and not in some other place, under other conditons.

Q. Do you feel that the understanding of these ideas of Karma and Reincarnation alone can save the nation from internal troubles?

A. It is the only way out. Until men understand that they are here not for once, that whatever they receive they have merited, we shall have just as much and worse trouble than that we have already had, for the longer it goes on the more intense will be the reactions. But, perhaps men will listen to these obvious self-evident truths only when there has been such an absolute subversion and destruction that they will have to stop and think.

How the Masters would if They could, save humanity! They have done all that they can. The Message is here, and it is our only hope. Jesus said, "O, Jerusalem, how I would have gathered thee under my wing as a hen doth her chickens, but ye would not." And Jerusalem was destroyed. We need not think there is not the same danger for us. There is nothing in our civilization that is enduring —of railroads, books, buildings—not a single relic would be left

after a hundred years. So if there are those who have eyes to see, who have ears to hear and who can understand, let them work in season and out of season to put these ideas before their fellow-men, that the ideas may spread and make others think.

Q. Then the understanding of a comparatively few individuals would make for right conditions?

A. Let them try it out. Right conditions can only come where individuals will "follow the Path." Who, then, is going to do it? There is no one holding anyone back from exhibiting a true Theosophic life. But what is first needed, is the understanding of the Theosophic life. It can be lived anywhere, alone, or in crowds, for it is a life of right ideas. The only way to better conditions is through better ideas. Bettering conditions without bettering ideas merely puts men in a place more favorable for acting on wrong ideas and gives them opportunity for exploiting their selfishness.

Q. Would not the mere desire to aid suffering humanity finally open a door for action?

A. If we really desire to help humanity and forget ourselves, working for others with no thought of success or failure or reward, the doors will open to us as soon as we are ready. That is Law.

Q. If one desires benefit for the whole, he himself benefits by that desire?

A. We should remember that *a desire is not a condition.* A mere desire does not go very far unless we establish the conditions that cause the desire to be potent or active. If we desire to benfit humanity, the question is, What are we doing to produce that benefit? What we have to do is to stop thinking about ourselves, stop figuring for ourselves, stop thinking how *we* are going to come out. For this "we" is personality, which is always changing, from year to year, month to month, from day to day.

Q When our Karma does not permit us to take any active part in ameliorating the stress of world conditons, what should be our attitude of mind toward them?

A. It is to maintain a cheerful, calm, confident attitude, realizing that the mills of the gods grind slowly, but they grind exceedingly small; that Karma is causing adjustments to come about which must bring a realization, in some degree at least, of universal brotherhood, not possible under any other conditons. But if we sit despondent and say there is nothing to do and no use in doing anything, because people are selfish and never will see, nothing can be done. We must always be confident in the greatest determination to hold the right attitude on the basis of thought which Theosophy presents, working always for right, for principle, for freedom of Soul.

Q. Yet working on that basis does not bring good Karma, as judged by the Karma of Jesus on the cross?

A. The question is not whether we are working for good Karma or bad Karma, but are we trying to do the right thing. In the case of a Being like Jesus, it is necessary at times to take a body of the race, that He may communicate with the people, teach them and help them as only can be done through a body similar to their own. He takes the body of a family, necessarily, and fulfills his Karma as a member of that family, physically considered. He mitigates the family or the race Karma, merely by experiencing their bodily Karma, and in correcting family defects, lifts so much the higher that family Karma.

Q. He ended that Karma then and there?

A. So far as that body was concerned. But even the highest Being who enters into a physical body to deliver a message, by His very attitude and by His very action, and by the Message He is to bring, finds Himself at variance with the established order of things, and reaps insult, slander, villification, and maltreatment from all those who oppose Him. Does He earn this? No; it is not His Karma, but the Karma of those who persecute, slander and maltreat Him.

Q. Would a Theosophist fear to do evil on account of the bad Karma coming to himself?

A. He would fear to do evil, not because of the bad Karma that would come to him, but because he knows better than to do evil. He knows only to do good, and if he does evil he must necessarily fear, for the consequences are sure, and the fact is before him that the evil is not only at his own expense, personally considered, but must reproduce itself upon other unsuspecting persons who are inclined that way. Was it not Jesus who said, "As ye mete unto others, so shall it be meted unto you, so measured unto you again, heaped up, pressed down and running over." If we are Theosophists, then we know how to count the cost, and we are able to figure up beforehand the compound interest that goes with evil actions. Nor, on the other hand, should we be looking for protection for ourselves against evil doing, but so think and act that no protection is needed; nothing but right can touch us if *we* think right, act right, and feel right. Wrong comes to us in no other way than by our thinking evilly and selfishly.

Q. The spiritual nature of man is never affected by Karma?

A. No; the Unchanging Spirit in man is not affected in its nature, or changed by anything it may experience, but it has its increase of power and knowledge through various phases of evolution and advancement. Let us not make the mistake of looking for any finality, but rather from the point of view of continuous progression. A state of perfection as a finality would be stagnation. In an infinite universe there are infinite opportunities, and whatever heights of knowledge or power may be attained, there must always be further fields beyond.

FROM THE BOOK OF IMAGES

SADHANU, sunk in the sea of circumstance, sought a way. Being a pariah, despised of all, he accepted the opinion of all and had contempt for himself. Life, therefore, was loathsome to him and he longed for annihilation.

It being forbidden to pariahs to approach another, or to speak to another, or to gaze upon another, Sadhanu had for companions the beasts of the field and other pariahs. These, being like himself, all miserable after their kind, also sought a way, but none could find it, though wandering from one evil case to another.

Sadhanu, being thus alone communed with his shadow, darker in the midst of light.

"Shadow," said he, "thou art mine only faithful servant and companion. Thou hast never cursed me, but share my lot day after day. Whither goest thou when the night comes? Hast thou then peace?"

The wise shadow of Sadhanu bowed toward Sadhanu as Sadhanu made obeisance to his shadow, but being only a shadow spoke no words of reply.

"Shadow, thou meetest me as I have met thee. Is this mockery, or is it encouragement, or is it perchance that in thee is a teaching power? Can a man learn lessons from his own shadow?"

Thus the shadow of Sadhanu pointed the path to this pariah, despised and rejected of men. Denied communion with man and with beast, Sadhanu sought communion with his shadow and his shadow returned him, in so far as it was able, that which he had given. Thus was Sadhanu driven inwards upon himself by his shadow.

So Sadhanu pursued himself with questions, seeking a way.

"Is it, then, that all men and all nature return me, in so far as they are able, that which I have given unto them? Is this the meaning of Karma? Is it thus that the metempsychosis has been wrought? So that at last I am reduced to the shadow of my Self? When the night comes my shadow goes, but in the morning light returns to me, unchanged save as I change.

"Whither go I when the night comes? Last night in dreams I was a prosperous Sudra. My Master spoke kindly to me. His wife gave her first-born into my hands with confidence. The child played with my beard, stroking me as I have seen it stroke the beard of my master. I was at peace in a fair world. Surely, to be a sudra, servant to a kind master, is veritably the way. It is thus that the metempsychosis is wrought. Let us sleep and perchance the dream will return unto me."

In the morning Sadhanu, having no food, wandered to the river that he might bathe and might fill his belly with water.

By the margin a woman was cleansing garments, while her child played on the bank. Of a sudden a butterfly flew with dancing

wings near to the child, which cried out with joy, spread its arms and ran dancing after the butterfly. Over the wide waters danced the butterfly. Headlong over the high bank danced the child.

The mother smote the air with the cry of agony.

"Save my child!"

Her cry reached the ear of Sadhanu. Her agony reached the heart of Sadhanu. But Sadhanu, who had longed for annihilation, feared death, knowing the deep rushing waters, seeing the crocodiles resting on the sand-bank in the midst of the stream, he trembled in all his members.

"I am but a pariah. It would defile the child and offend the gods. O Indra, O Vishnu, O Rudras, O Daityas, hear a pariah's prayer and save the child. O Shiva, hear a pariah's prayer and spare the child."

A small hand showed above the water. A small head showed above the water. A small voice rose above the water.

"Mother! O Mother!"

"Save my child!" cried the mother, with the voice of one drowning.

Sadhanu, his soul rent by the cry of the child and the cry of the mother, durst look upon them in violation of the law of pariahs. He saw the mother of his dream. He saw the veritable child of his dream. Sudden, he forgot the laws of pariahs, he forgot his fears, he forgot himself. As in a dream he saw his shadow leap headlong over the high bank. He saw the great crocodiles slip craftily into the water. He saw his shadow stretch crumpled upon the water. He saw as in a dream shadow and body blend. He saw the body stab like a lean and hungry knife deep into the body of the rushing, wrestling water and draw the child forth from the womb of death. He saw the mother and the bank. He saw the shadow go before, like a priest at the head of a procession. He heard as in a dream the snap of hungry jaws as his shadow gave the child into the mother's hands.

He saw as in a dream a prostrate woman on her knees before him. He heard as in a dream a voice molten with gratitude saying, "Saviour! Saviour!"

As in the dream he saw the woman give the child into his hands with confidence. As in the dream the child nestled in his arms, stroking his beard. He was at peace in a fair world.

Then this woman, wife to a Vaishhya, spoke equally with Sadhanu, seeing a saviour and not an outcaste, and besought him to come with her to her Lord.

The Vaishhya, hearing, stroked his beard, and sought communion within himself. "Thou shalt have reward. Here is my store. Take of my silver as seems good to thee."

Sadhanu shook with fear. "Master, I know that I have defiled thy child, and have defiled thy wife, meriting death for my offense.

Have compassion. Be merciful. Speak not of my offense to the Hotra. Let me go my way."

Then the child ran to Sadhanu and nestled in his arms saying "anna," "narjol"—"brother," "saviour."

Then the mother, molten with gratitude, spoke reverently to her Lord. "Master, be not offended with me. But use the silver to procure purification for the saviour of our child, that he may enter the caste of Sudras."

"The gods have spoken through thee, well-beloved," answered the Vaishhya. "We will make offering to Brahma, to Indra and Vishnu, for that they entered into the heart of this pariah to save our child. We will make an offering to Shiva for that he entered late into the belly of the crocodiles to spare our child. I will speak to the hotra, reciting the miracle, and he will prescribe the rites of purification for thee and for the child and will procure the ceremonies of initiation of this Saviour and Brother into the caste of Sudras. Wilt thou," and he turned to Sadhanu, "abide in my house and be servant in my household?"

Sadhanu made obeisance to the Vaishhya as in a dream, and as in a dream he saw his shadow make obeisance.

"Master, Lord," said he to the Vaishhya, but in his dream it seemed to him that he addressed his shadow, "thou hast taught me the way. This is the meaning of Karma and thus is the metempsychosis effected."

When the village hotra had listened to the tale of the Vaishhya he prescribed the rites of purification for the wife and for the child. He procured the ceremonies of initiation for Sadhanu into the caste of Sudras. Having consulted the ordinances and the shastras, he spoke to the Vaishhya with the authority which is vested in Brahmins.

"Sadhanu has well spoken. This is Karma. This is the metempsychosis. That which Sadhanu hath done in old lives was the cause of his re-birth in an evil womb and amongst outcastes. But, veritably, in old days thou, being then of his caste, rendered equable and brotherly service to him without thought of thyself. He hath returned unto thee, even while outcaste, so soon as he was able, that service which thou performed for him in easier case. This is the mystery of the metempsychosis and of karma."

And to Sadhanu also the priest spoke, but not with authority.

"Brother," said the wise Hotra, "there be two institutions of caste: that of this world, and that of the other. The castes of this world are but the shadow of the other. The true caste is of service. All those who serve without thought of themselves are Brahmins. Let this be treasured in the heart as the secret of initiation into the castes of the other world. There, the four castes are but degrees of service."

Thus Sadhanu, sunk in the sea of circumstance, despised and rejected of men, sought and found the way.

CORRESPONDENCE*

WHAT IS GOD?

I WISH to thank you for reply to my former communication. I find I agree to an extent with your thought, but not wholly. With your permission I will open out my thought on this great subject a little more, if useful.

I have no conception of Infinite and Boundless as positive existence. The Eternal or Absolute Void may be said to be Infinite and Boundless, but this Void is nothing, and of which nothing can be predicated; so that Infinite or Boundless and Absolute in this respect are non-existent.[1] You seem to identify Deity with the Original Nothing, the absolute Negation. But such Deity has nothing to do with what we call the Something or the Real, and existence is quite independent of it.[2] If Deity or God is the same as Absolute Nothing, and all things came from Him or It, then something has come from nothing, which, philosophy declares, cannot be.[3] The real, as opposed to the unreal, can alone produce that which is real, whatever kind of reality it be, divine, spiritual or natural. In plain words nothing can produce nothing. Something only can produce itself in varied differentiations.[4] Nothing is the Infinite. The Something (universal reality or the all) in the Finite; but (if you like) Infinite in this sense that, being all-inclusive, it is bounded by nothing beyond it. If Deity has originated form, size, number and motion as attributes of the concrete—spiritual or nature[5]—how could He (allow me to use this pronoun) so have done unless these in some way are in Himself. As He has originated *all* conditions, He surely possesses in Himself the original of these conditions; and though He is not conditioned by anything beyond or greater than himself, yet He is Himself the sum total of conditions. That is, He is the all of conditions.[6] As I take it, Deity is the All of the Universe in its first, original or originating form, and what we call

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* This article was first printed by H. P. Blavatsky in *Lucifer* for July, 1888. We reprint this article on account of the valuable foot-notes and Editorial note—by H. P. B. —[Ed. Theosophy.]

[1] To some minds, very likely. In the opinion of a Vedantin or an Eastern Occultist this "Boundless" is the one deity and the one reality in this universe of Maya, and it is the one *everlasting and uncreated* principle—everything else being illusionary, because finite, conditioned and transitory.—[*Ed. Lucifer.*]

[2] It cannot be *independent*, since "existence" is precisely that Deity which we call "Absolute Existence," of which nothing can be independent.—[*Ed. Lucifer.*]

[3] Which philosophy? Not Eastern philosophy and metaphysics—the oldest of all. *Nothing* cannot come out of or from another nothing—if the latter word is accepted in our finite sense. All comes from Nothing, or No-Thing, En-Soph, the Boundless (to us) *nothingness!* but on the plane of Spirit the noumenon of All.—[*Ed. Lucifer.*]

[4] Our correspondent is very little acquainted, we see, with occult Eastern ideas and true metaphysics. The deity he calls "Nothing" and we "No-thing" can produce nothing, for the simple reason that It is in itself All, the Infinite, Boundless and Absolute, and that even It *could never produce anything outside of itself*, since whatever manifests is Itself.—[*Ed. Lucifer.*]

[5] Lightning is produced by electricity, and is an *aspect* of the concealed Cause. And because that Cause originates the phenomenon shall we call it "lightning" and a "He"? —[*Ed. Lucifer.*]

[6] And why not "She," the All? Just as natural one as the other, and, in our opinion, quite as incongruous.—[*Ed. Lucifer.*]

the evolved universe is Deity in his last or ultimate form. It is as if Deity out-breathed Himself forth into vastitude, then in-breathed Himself back into minutude.[1] He is thus the all of substance as to Being, and the all of Form and of motions as to Truth. It is an alternation of states, the one the state of concentration, the other the state of diffusion or expansion. The Alpha and Omega, making true the saying, "the first shall be the last, and the last shall be the first." The Microcosm becomes the Macrocosm (?!) and this again resolves itself back into the Microcosmic form and state. The going forth of Deity from the self to the not-self and back again to the self constitutes in the motions the Age of ages or Eternity, and is the all of Truth, the all of cosmic and universal history.[2]

Of course the evolved, universal form, being a result, as to state, is not absolute or personal Deity, but only his image or reflection; the shadow of the real as it were, an administration of the Original Being. I may here be expressing the same as you mean, when you call phenomena Maya or illusion, not being absolutely permanent. Yes, yet phenomena are real as appearances. The Mayavic World is real while it is Mayavic, just as a snowflake is until it melts.

I have said that the All, as the *little* Universe evolves itself into the form and state of the vast universe; but in the process it exhausts its potencies, and at this stage the evolution begins to cease, and involution begins; and Deity the *little* is recuperated by re-absorbing the substances and forms of the Mayavic Universe, which thus in the process of ages ceases to be, returning to the Nirvanic state of Deific concentrated. Now—a Vedantist would say—Brahm sleeps on the lotus, and will awake anew to create another Mayavic Universe.[3]

These imperfect attempts at statement are but general, and do not exclude all that can be conceived and known of the manifold planes and ranks of intelligent beings that exist in the manifold universe. You seem to think I am very materialistic in thought. But mystical thought that denies form to Spirit and thus to Deity, is no proof of superiority or spirituality of intelligence.[4]

You will perceive the point toward which my line of thought strains. The beings on the highest ranges of the Universe are far

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[1] Say, at once, "itself, instead of Himself," and do not make it a personal (on our plane) *conscious* action and you will be nearer the mark of our occult teachings. —[*Ed. Lucifer.*]

[2] This is Kabalistic and, on the whole, correct, but too indefinite for esoteric philosophy. Does our critic mean to say that it is the microcosm which becomes the Macrocosm, instead of the reverse? (See Editors' *Notes* at the end.)—[*Ed. Lucifer.*]

[2] Aye, Brahmâ "sleeps" on the lotos during the "nights," and between the "days" of Brahma (neuter). But Brahmâ, the Creator, *dies* and *disappears* when his "age" is at an end, and the hour for the MAHA PRALAYA strikes. Then NO-THING reigns supreme and alone in Boundless Infinitude and that No-thing is non-differentiated space which is no-space, and the ABSOLUTE, "The most excellent *male* is worshipped by men, but the soul of wisdom, THAT in *which there are no attributes of name or form* is worshipped by Sages (*Yogins*), (Vishnu Purâna). This, then, is the point of difference with our correspondent.—[*Ed. Lucifer.*]

[4] None whatever. It only denotes better knowledge of metaphysics. That which *has form cannot be absolute.* That which is conditioned or bounded by either space, time, or any limitation of human conception and growth—cannot be INFINITE, still less ETERNAL. —[*Ed. Lucifer.*]

more glorious in form than those on the lower ranges. Those on the terrestrial globes, such as ourselves, are the most shadowy, as to our outer forms. He who centres the myriadal hosts of His children, must be the most and all-glorious.[1] But surely this is because He must be the most *concentrated* in substance and the most *complex* in his form, inconceivably so. The human forms of the Elohim are as floating shadows compared to Him. His form, as to organization and shape, is the Human, the dual human. (!) The infinitesimal cells in His body are the germ points of Solar Systems, to be realized during the ages in the Mayavic expanses.[2]

Each plane of existence is organic, and the most refined is the most dense and vital and potential. All Spirits are human forms, all the Elohim (if you like)—male and female—or two in one—are human forms. In fact, existence is form, Life is form, Intelligence, Love and the human affections are based upon and held in the continent of the human organization, and all lesser or fragmentary formations of mineral, vegetable, animal or sphered world, are its production. It is the one Truth, the eternal, the uncreated and unimagined, the continent of universal particulars, The All Father-Mother in whom we and all things live and move and have our being.—Respectfully yours, J. Hunter.

April 30th, 1888.

[Editors' Note.—The writer seems a little confused in his ideas. He launches in one place into verbal pantheism and then uses language embodying the most curious anthropomorphic conceptions. Deity, for instance, is regarded as "outbreathing himself into Vastitude," and as the "*all* of substance as to being, the *all* of forms and motions." Later on "he" is described as an apparently gigantic organism: "His form is *the human*, the *dual human*." The "*all* of Forms" and conditions, merely an enormous hermaphrodite? Why not a monkey or elephant, or, still better, a mosaic pieced together out of all the different organic types? It is unphilosophical to regard such a *thing* as the "*All of forms*," if it only reproduces the *human* organization, though it may be strictly *theological*.

In another place the writer speaks of this anomalous creature—the "All Father-Mother"—as "unimaginable." After allusions to the function of its organic cells, its human organization, its substance and relation to the Universe etc., this epithet appears sufficiently bewildering. We are also assured that "what we call the evolved universe is Deity in his last or ultimate form." Has Deity, then, several forms or states? Obviously so, if our critic is identi-

[1] Undeniably so. "He who centres the myriadal Host" is not Absolute Deity, not even its Logos. *Aja* (the unborn), but at best Adam Kadmon, the *Tetragrammaton* of the Greeks, and the Brahmâ-Vishnu on the Lotos of Space, the He which disappears with the "Age of Brahm."—[*Ed. Lucifer.*]

[2] Just so, and this is Adam-Kadmon, the heavenly man, the "male-female" or the symbol of the material manifested Universe, whose 10 limbs (or 10 Sepheroth, the numbers) correspond to the zones of the universe, the 3 in 1 of the upper and the 7 of the lower planes.—[*Ed. Lucifer.*]

fying him with plane after plane in this summary fashion. Such an interpretation would, however, result in the dethronement of the big Hermaphrodite, the only form Deity patronizes, according to his present biographer.

All argument based on the idea of reading such qualities as "form, size, number and motion," etc., into Deity is necessarily worthless. It utterly ignores the distinction between Substance and Attribute. Notice, also, such obvious objections as the following:—(1.) If Deity is a *form*, he cannot be Infinite because form implies a boundary line somewhere. (2.) If Deity can be *numbered*, polytheism is a truth. (3.) If it possesses *size*, it is no longer Absolute, size being a relative notion derived from phenomena. (4.) *Motion* again involves limitation, inasmuch as it only means the passage *through space* of an object. Deity if infinite can have nothing to traverse, and like contradictions.

Our critic objects to being classed among materialistic thinkers; unfortunately for him it is his own writings that denounce him as such. For a Deity in form, obviously possesses *all the qualities which make up matter,* viz., extension in space, form, size, etc. He must even possess that of colour, to be distinguishable from other objects of perception according to him! Where then are we to stop?

Mr. Hunter's conceptions are, in fact, so extremely unspiritual, that they far outvie in "materialism" the utterances of the most "advanced" agnostics, who, at least, grasp one fact, viz:—that the realm of matter and the realm of mind cannot be jumbled up at random.]

REPRINTS FROM THE PATH*

From study let a man proceed to meditation, and from meditation to study; by perfection in both the supreme spirit becomes manifest. Study is one eye to behold it, and meditation is the other.—*Vishnu Purana.*

Neither by the eyes, nor by spirit, nor by the sensuous organ, by austerity, nor by sacrifices, can we see God. Only the pure, by the light of wisdom and by deep meditation can see the pure God.—*Upanishads.* Only the pure in heart shall see God.—*Jesus.*

"Lead me from the unreal to the real! Lead me from darkness to light! Lead me from death to immortality!"—*Saman and Yagur Vedas, and Brih. Upan.*

The small, old path stretching far away, has been found by me. On it sages who know Brahman move on to the heavenly place, and thence higher on, entirely free.—*Yajnavalkya.*

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AFRICAN MAGIC*

By Tau-Triadelta.

BEFORE we enter into the subject of the occult art as practised on the West Coast of Africa, it will be well to clear the ground by first considering for a moment what we mean by the much-abused term "Magic."

There are many definitions of this word; and, in byegone ages, it was simply used to designate anything and everything which was "not understanded of the vulgar". It will be sufficient for our purpose to define it as the knowledge of certain natural laws which are not merely unknown but absolutely unsuspected by the scientists of Europe and America.

It is a recognised fact that no law of Nature can be—even for a single moment—abrogated. When, therefore, this appears to be the case—when, for instance, such a universally known law as that of the attraction of gravitation seems to be annihilated, we must recognise the fact that there may be other laws at present unknown to Western science which have the power of overriding and suspending for the time being the action of the known law.

The knowledge of these hidden laws is what we understand by the term occult science, or magic. *And there is no other magic than this,* and never has been, at any period of the world's history. All the so-called "miracles" of ancient times can be and are reproduced at the present day by magists when occasion requires. An act of magic is a pure scientific feat, and must not be confounded with legerdemain or trickery or any kind.

There are several schools of magism, all proceeding and operating on entirely different lines. The principal of these, and on whose philosophy all others are founded, are the Hindu, the Thibetan, the Egyptian (including the Arab) and the Obeeyan or Voodoo. The last named is entirely and fundamentally opposed to the other three: it having its root and foundation in necromancy or "black magic", while the others all operate either by means of what is known to experts as "white magic", or in other cases by "psychologizing" the spectator. And, a whole crowd of spectators can be psychologized and made at the will of the operator to see and feel whatever things he chooses, all the time being in full possession of their ordinary faculties. Thus, perhaps a couple of travelling fakirs give their performance in your own compound or in the garden of your bungalow. They erect a small tent and tell you to choose any animal which you wish to see emerge therefrom. Many different animals are named in rotation by the bystanders, and in every case the desired quadruped, be he tiger or terrier dog, comes out of the opening in the canvas and slowly marches off until he disappears round some adjacent corner. Well, this is done simply by "psychol-

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ogizing", as are all the other great Indian feats, such as the "basket trick", "the mango tree", throwing a rope in the air and climbing up it, pulling it up and disappearing in space, and the thousand and one other similar performances which are "familiar as household words" to almost every Anglo-Indian.

The difference between these schools and that of the Voodoo or Obeeyah is very great, because in them there is a deception or want of reality in the performance. The spectator does not *really* see what he fancies he sees: his mind is simply impressed by the operator and the effect is produced. But in African magic, on the contrary, there is no will impression: the observer does really and actually see what is taking place. The force employed by the African necromancers is not psychological action, but demonosophy.

White magists have frequently dominated and employed inferior spirits to do their bidding, as well as invoked the aid of powerful and beneficent ones to carry out their purposes. But this is an entirely different thing: The spirits which are naturally maleficent become the slaves of the magist, and he controls them and compels them to carry out his beneficent plans. The necromancer, or votary of black magic, is, on the contrary, the slave of the evil spirit to whom he has given himself up.

While the philosophy of the magist demands a life of the greatest purity and the practice of every virtue, while he must utterly subdue and have in perfect control all his desires and appetites, mental and physical, and must become simply an embodied intellect, absolutely purged from all human weakness and pusillanimity, the necromancer must outrage and degrade human nature in every way conceivable. The very least of the crimes necessary for him (or her) to commit to attain the power sought is actual murder, by which the human victim essential to the sacrifice is provided. The human mind can scarcely realise or even imagine one tithe of the horrors and atrocities actually performed by the Obeeyah women.

Yet, though the price is awful, horrible, unutterable, the power is real. There is no possibility of mistake about that. Every petty king on the West Coast has his "rain-maker". It is the fashion among travellers, and the business of the missionaries, to ridicule and deny the powers of these people. But they do possess and do actually use the power of causing storms of rain, wind, and lightning. When one considers that however ignorant and brutal a savage may be, yet that he has an immense amount of natural cunning, and his very ignorance makes him believe nothing that cannot be proved to him, no "rain-maker" could live for one year unless he gave repeated instances of his powers when required by the king. Failure would simply mean death. And the hypothesis that they only work their conjurations when the weather is on the point of change is only an invention of the missionaries. The native chiefs are, like all savages, able to detect an approaching change of weather many hours before it takes place. And is it at all likely that they would send for the rain-maker and give him sufficient cattle to last him for

twelve months, besides wives and other luxuries, if there were the slightest appearance of approaching rain?

I remember well my first experience of these wizards. For weeks and weeks there had been no rain, although it was the rainy season. The mealies were all dying for want of water; the cattle were being slaughtered in all directions; women and children had died by scores, and the fighting men were beginning to do the same, being themselves scarcely more than skeletons. Day after day, the sun glared down on the parched earth, without one intervening cloud, like a globe of glowing copper, and all Nature languished in that awful furnace. Suddenly the king ordered the great war drum to be beaten, and the warriors all gathered hurriedly. He announced the arrival of two celebrated rain-makers, who would forthwith proceed to relieve the prevailing distress. The elder of the two was a stunted, bow-legged little man, with wool which would have been white had it not been messed up with grease, filth and feathers. The second was rather a fine specimen of the Soosoo race, but with a very sinister expression. A large ring being formed by the squatting negroes, who came—for some unknown reason—all armed to the teeth, the king being in the centre, and the rain-makers in front of him, they commenced their incantations. The zenith and the horizon were eagerly examined from time to time, but not a vestige of a cloud appeared. Presently the elder man rolled on the ground in convulsions, apparently epileptic, and his comrade started to his feet pointing with both hands to the copper-colored sky. All eyes followed his gesture, and looked at the spot to which his hands pointed, but nothing was visible. Motionless as a stone statue he stood with gaze rivetted on the sky. In about the space of a minute a darker shade was observable in the copper tint, in another minute it grew darker and darker, and, in a few more seconds developed into a black cloud, which soon overspread the heavens. In a moment, a vivid flash was seen, and the deluge that fell from that cloud, which had now spread completely overhead, was something to be remembered. For two days and nights that torrent poured down, and seemed as if it would wash everything out of the ground.

After the king had dismissed the rain-makers, and they had deposited the cattle and presents under guard, I entered the hut in which they were lodged, and spent the night with them, discussing the magical art. The hut was about fourteen feet in diameter, strongly built of posts driven firmly into the ground, and having a strong thatched conical roof. I eventually persuaded them to give me one or two examples of their skill. They began singing, or rather crooning, a long invocation, after a few minutes of which the younger man appeared to rise in the air about three feet from the ground and remain there unsuspended, and floating about. There was a brilliant light in the hut from a large fire in the centre, so that the smallest detail could be distinctly observed. I got up and went to feel the man in the air, and there was no doubt about his levitation. He then floated close to the wall and passed through it to

the outside. I made a dash for the doorway, which was on the opposite side of the hut, and looked round for him. I saw a luminous figure which appeared like a man rubbed with phosphorised oil; but I was glad to rapidly take shelter from the torrents of rain. When I re-entered the hut, there was only the old man present. I examined the logs carefully, but there was no aperture whatever. The old man continued his chant, and in another moment his comrade re-appeared floating in the air. He sat down on the ground, and I saw his black skin glistening with rain, and the few rags he wore were as wet as if he had been dipped in a river.

The next feat was performed by the old man, and consisted in several instantaneous disappearances and reappearances. The curious point about this was that the old man also was dripping wet.

Following this was a very interesting exhibition. By the old man's directions we arranged ourselves round the fire at the three points of an imaginary triangle. The men waved their hands over the fire in rhythm with their chant when dozens of tic-polongas, the most deadly serpent in Africa, slowly crawled out from the burning embers, and interlacing themselves together whirled in a mad dance on their tails round the fire, making all the while a continuous hissing. At the word of command they all sprang into the fire and disappeared. The young man then came round to me, and, kneeling down, opened his mouth, out of which the head of a tic-polonga was quickly protruded. He snatched it out, pulling a serpent nearly three feet long out of his throat, and threw it also into the fire. In rapid succession he drew seven serpents from his throat, and consigned them all to the same fiery end.

But I wanted to know what they could do in the way of evocation of spirits. The incantation this time lasted nearly twenty minutes, when, rising slowly from the fire, appeared a human figure, a man of great age, a white man too, but absolutely nude. I put several questions to him, but obtained no reply. I arose and walked round the fire, and particularly noticed a livid scar on his back. I could get no satisfactory explanation of who he was, but they seemed rather afraid of him, and had evidently—from the remarks they interchanged—expected to see a black man.

After the appearance of this white man, I could not persuade them that night to attempt anything more, although the next night I had no difficulty with them. A most impressive feat, which they on a subsequent occasion performed, was the old custom of the priests of Baal. Commencing a lugubrious chant they slowly began circling around the fire (which said fire always is an essential part of the proceedings), keeping a certain amount of rhythm in both their movements and cadences. Presently, the movement grew faster and faster till they whirled round like dancing dervishes. There were two distinct movements; all the time during which they were gyrating round the circle, they were rapidly spinning on their own axes. With the rapidity of their evolutions their voices were raised higher and higher until the din was terrific. Then, by a simultaneous move-

ment, each began slashing his naked body on arms, chest, and thighs, until they were streaming with blood and covered with deep gashes. Then the old man stopped his erratic course, and sitting down on the ground narrowly watched the younger one with apparent solicitude. The young man continued his frantic exertions until exhausted Nature could bear no more, and he fell panting and helpless on the ground. The old man took both the knives and anointed the blades with some evil smelling grease from a calabash, and then stroked the young man's body all over with the blade which had done the injuries, and finished the operation by rubbing him vigorously with the palms of the hands smeared with the unguent.

In a few minutes time the young man arose, and there was not the slightest trace of wound or scar in his ebony skin. He then performed the same good offices on the old man with the same effect. Within ten minutes afterwards they were both laid on their mats in a sweet and quiet sleep. In this performance there were many invocations, gestures, the circular fire, and other things which satisfied me that some portion, at all events, of the magical processes of West Africa had been handed down from the days when Baal was an actual God, and mighty in the land.

INDIVIDUALITY AND PERSONALITY

IN the view of Theosophy everything is conscious in its own degree and upon its own plane of existence or action. The "six principles" of theosophical teachings are the different forms or manifestations of consciousness, consciousness itself being the seventh "principle."

These seven principles may be reduced to three; the consciousness itself from which all action proceeds, the action or manifestation, and the degree of intelligence behind the action. All three inhere basically everywhere and in everything. They are the Trinity without which no manifestation is possible. Many names are given to the basic trinity. In Theosophy it is this trinity which is discussed in the statement of the three fundamental propositions of the *Secret Doctrine*.

Consciousness does not evolve: it is the basis of all evolution. What is evolved is intelligence and the process of the evolution is action or manifestation. Intelligence and action stand to each other in the relation of cause and effect, and consciousness stands to both as a Causeless Cause. All change is in intelligence and action, not in consciousness.

Life, will, mind, sensation, energy and matter are all looked upon in Theosophy as the various forms or manifestations of Consciousness. They correspond to the "six principles" of theosoph-

ical teachings and become identical with them when we recognize that they all exist at the same time in everything and everywhere; that they all are transformable one into the other; that this transformation is the cause of all phenomena and goes on constantly; and, finally, that they are all modifications and expressions of Consciousness, the one immutable Principle of all.

The theosophical view of nature and man is of course at variance with that of the religion, science and philosophy of the day, which are constantly changing as new facts are discovered which compel such changes. But the theosophical philosophy, being the accumulated wisdom of the ages and therefore a knowledge of all the constituents and all the laws of nature, never changes. It is the same exhaustless eternal doctrine, yesterday, to-day, and forever.

Theosophy does not teach an omnipresent Deity who is absent from ourself; an omnipotent Power which is separate and distinct from our power; an all-pervading Life of which our life forms no part; an omniscient Intelligence with which our intelligence has nothing in common; God as a creator without substance and Matter a creation out of nothing. *Theosophy is the doctrine of the Unity of all in Nature: the identity of Man with the Supreme Spirit.*

We therefore are, each one of us, pure Spirit or Consciousness, with that degree of intelligence which we have acquired for ourselves in our preceding evolutionary actions and embodiments, now engaged in further actions in the environment which we have made for ourselves.

We have found that the explanations of nature and of ourselves as afforded to us by our own intelligence and that of those to whom we have hitherto looked as our teachers, do not suffice. Those explanations have been so often contradicted and refuted by our experiences and observations that we have lost faith and confidence in them and in ourselves. It is precisely at this pause of questioning and uncertainty that, in the economy of nature, we are brought face to face with the great doctrines of life and action contained in Theosophy.

Other beings who have already passed through our experiences come among us and point out to us a higher interpretation of them. Both they and we experience great difficulties; they in the attempt to impart and we in the effort to learn. Those difficulties are not insurmountable though they may, and often do, seem so to us.

Discouragement, despondency and despair assail us, and at such times we are plunged into such profound gloom that all seems dark and impenetrable. These are the times of metaphysical birth or death, when we are naked of all our accustomed supports and have not yet found footing in the to us unknown world in which we are plunging. The sense of impending loss overwhelms us. This cannot be avoided. "Naked came I into the world, and naked I depart from it," is the law of all worlds and not merely of this

one alone. It is the law of our own spiritual being, but our intelligence has not yet grasped fully the fact of our spiritual being; how then can it fully rely on the law of that of which it is still in ignorance or misapprehends?

This very word "apprehension" is indicative of what is here tried to be suggested. Apprehension means on the one hand, knowledge, understanding, perception; on the other, dread, fear of loss, anticipation of evil.

The Masters, the Saviors, the Great Teachers who come among us have one kind of apprehension. We listen to their wisdom. It is addressed to and appeals to the divine Self in us. The spiritual will, which we know as "faith," rises in us. We essay to cross to that other shore from which they speak to us. In the midst of the passage we turn for one "last look" at what we are leaving behind. The other kind of "apprehension" possesses us, and we lose our balance and fall trembling into an unknown abyss filled with unimaginable horrors, or fall back in dismay to the shelter of the old familiar surroundings of thought and feeling.

Peter, who started boldly to "walk upon the water," and then cried out, "Lord save me or I perish," is an example of one kind of apprehension of the second sort. "Lot's wife" is an illustration of the same thing with a different result. She "turned into a pillar of salt," because she *kept on* looking back, whereas Peter in his drowning moment still had faith enough to turn his attention to the Lord. Peter had many backslidings, as do we all, but in the supreme moment he would always lay hold on the Lord, and so in time, we may suppose, he found firm footing on the "rock" which his name means. The despondency the disciple meets with over and over again is always caused by looking backwards. Doubt at once supervenes and in the eyes of doubt the path he is following always brings "apprehension." But whenever the disciple keeps his eyes fixed upon the new state to be attained, or upon the Teacher who embodies it, faith supervenes and through faith he arrives at that kind of apprehension which the Teacher embodies. The divine teachers, our Elder Brothers, know very well what agonies we endure and the cause of them, for They, too, have passed that way. They were not transported to the heights They now occupy, but reached them by self-induced and self-devised efforts, through faith in the Spirit in themselves and in their Teachers. No wonder, then, that the *Voice of the Silence* admonishes us, "Kill in thyself all memory of past experiences; look not behind or thou art lost." For memory is never anything but looking backward over the way we have come, and the Way lies ever ahead. "Keep your eyes fixed on the Goal," is only another way of expressing the positive side of the same admonition. "Realization comes from *dwelling on the thing to be realized*," wrote Mr. Judge. We cannot gain true ideas of Self by dwelling upon false ideas, and the Personality is that *bundle of false ideas* which each one of us has acquired by heredity, by education, by environment, and from teachers more

learned, perhaps, but no less ignorant of Soul and Spirit than ourselves.

In no one thing are theosophical students more confused and bewildered than in their efforts to understand the "difference" between Individuality and Personality. It is curious and noteworthy that in so many of our questions we ask ourselves and older students of the great philosophy of Theosophy, "what is the difference between this and that?" rather than how that difference arises, or what there is in common between the things which seem to differ. As Theosophy is the teaching of Unity, all differences must be relative, not absolute. Like the two lines of an angle the differences spring from a common point.

Theosophy tells us what "we" are: *Spirit,* first, last, and all the time. The full and complete perception and realization of this fact constitutes Individuality. It is Self-consciousness complete and entire; not as we feel, experience, and think self-consciousness to be, but as the great Teachers know it to be. They know, because they unbrokenly realize the existence of Self as distinct from any experiences, disconnected from all material things, and dissociated from the understanding.

We, on the contrary, still think of the Soul in terms of some kind of experience or another; of Soul as connected with a body of some kind; of Soul as associated with one set of ideas or another. So our actions and our thoughts are based on that sense of false identity. We are aware of Self, but we think it depends on this body, on this mind, on this set of experiences. Or, if not on these, then certainly on some other kind of a body, or mind, or experiences. Or, we think we have to leave or destroy the body, the mind, the experiences, to gain the knowledge of Soul. All these ideas and their applications and implications are false. They are the creations of Soul and Spirit in ignorance and only the one who creates, adopts and holds them can destroy them.

We only can destroy them by perceiving, adopting and holding fast to the idea that *we* are the creator, the preserver, the destroyer. For each one of us, all the knowledge there is is in us; all the ignorance and error there is is in us. We ourselves are neither the knowledge nor the ignorance. They constitute our Intelligence and our lack of it. All that any being can know of God, or Soul, or Spirit is to be found in reflection upon Self—upon Self in this body or any other body, in this form or in any other form.

Individuality is the sense of Self, of the Identity of the Self in every form. The word means *undivided* and *indivisible.* The Masters live in *Spirit*—the sense and perception of Self in all things and in all worlds. They perceive bodies, actions, ideas of all kinds. They use them, but they are not attached to them; they do not dwell in them. They perceive that all differences have their birth, life and death in action and idea, but that behind both is the undying, unborn, "ancient, constant and eternal" *Spirit.*

We have heard it said, "Individuality is what we *are;* personality is what we *think* we are." There is a world of meaning in this saying, as in that other saying from the same source: "There is nothing but the Self. The Self acts only through the creatures. Act for and as the Self."

We create ideas of Self, then dwell in the creations. We preserve such ideas as we find useful, and use them for further creations. We destroy such ideas as we find useless and replace them with others. This process of continuing creation, preservation and destruction is Evolution. It is either performed in ignorance or misapprehension of Self, or it is not. With the Masters evolution goes on the same as with us, but with them it is a conscious process throughout. We go through every experience of creation, preservation and destruction that the Masters do, but with us there is more or less misunderstanding and confusion. We get involved in the processes or the results of our operations and pain and sorrow ensue for us and for others. "Spirit, when *invested* with Prakriti (action of any kind) experiences the qualities which proceed from *prakriti.*" We think the "qualities," *i. e.*, "the good and evil experiences of mankind," proceed from Spirit, whereas the Masters *know* "that they all spring from action." Comprehending this we also "shall obtain an eternal release" from those forms of action from which they spring and no longer be "invested," that is, involved, in "actions and their fruits."

The "difference," then between Individuality and Personality is the difference between a false or erroneous view of Self and a true one. We cannot hold both views at the same time: "The self of matter and the Self of Spirit can never meet." A Master is one in whom any possibility of a false or erroneous view of Self has been forever destroyed. A human being who is endeavoring to dissipate the false and gain the true view is a disciple, and all such have the help of the Masters, both without and within, whether recognized or unrecognized.

FROM THE SECRET DOCTRINE*

Neither the Occultists generally, nor the Theosophists, reject, as erroneously believed by some, the views and theories of the modern scientists, only because these views are opposed to Theosophy. . . . . But when its high priests resolve consciousness into a secretion from the grey matter of the brain, and everything else in nature into a mode of motion, we protest against the doctrine as being unphilosophical, self-contradictory, and simply absurd, from a *scientific* point of view, as much and even more than from the occult aspect of the esoteric knowledge.

* From the Original Edition, Vol. I, p. 296; see Vol. I, p. 315, Third Edition.

ON THE LOOKOUT

LOOKOUT is glad to receive from the Macoy Publishing Company of New York a copy of *Personal Christianity*. This is a new incarnation—the appearance in a new dress and under a new title of the late Dr. Franz Hartmann's *Jacob Boehme*. Jacob Boehme, or Behmen, as all theosophical students know, was a German mystic of three centuries ago. Giordano Bruno, Robert Fludd and Jacob Behmen were contemporaries and all were engaged in the same work—the attempt to restore the ancient teachings concerning the nature of the soul to ecclesiastical Christianity; to emancipate thought from the fetters of a bigoted, narrow ecclesiastical system of fetichism and ritual in which the teachings of Christ were entombed, and restore "that which was lost" to the Europe of their day. The political aspects of the same struggle are represented in the characters of Queen Elizabeth, Henry of Navarre and William of Orange. "Wherever," said Mr. Judge, "thought has struggled to be free, wherever spiritual ideas, as opposed to forms and dogmatism, have been promulgated, there the great theosophical Movement is to be discerned. Jacob Behmen's work was a part of it. Freemasonry is a great and important part of it." *Personal Christianity* is an excellent exposition and epitome of Behmen's teachings and life, and in writing it Dr. Hartmann performed a great service, perhaps a greater even than by his work on *Paracelsus*. The present edition has been edited by Burcham Harding, a theosophical friend of old days, and his work has been well done.

To our mind there is something greatly and notably significant in the appearance of this volume. The Macoy Publishing and Masonic Supply Company, which issues it, is the leading Masonic house in America. Every mason knows of the company. Now, the Macoy Company is not merely interested in the masonry with which every school-boy is acquainted; it is intent upon restoring to Masonry also "that which was lost." *Hiram Abiff* may yet come into his own. The Macoy Company carries the writings of H. P. Blavatsky and Mr. Judge as part of the necessary and important literature of universal Masonry, and through its efforts Masons everywhere of the best class and most thoughtful degree—the true 33° Masons—are becoming more and more interested in Theosophical teachings as the key to the assimilation of the secret significance of their own symbols and ritual. Theosophical students as such, no less than Masons and other reverent men of all persuasions, need to become catholic in a real sense; that is to say, to inform themselves of the *Sutratma*, the continuous and unbroken thread of identity running through all teachings of all times. This was and is the real purpose of the Second Object of the Parent Theosophical Society—that students might become directly familiar with the fundamental identity of all religions and philosophies. *Personal Christianity* is a most valuable contribution to that Object. H. P. B. often refers to Behmen in her writings. Mr. Judge frequently reprinted portions of Behmen's writings in his magazine, *The Path*, and drew attention to them as he did to no other former efforts of the Great Lodge in the West. *The threads are being drawn together*, and if Theosophists do their part of the great work another generation may see a community and a communion of aim, purpose and teaching among the various bodies and organizations interested in the amelioration of the conditions of mankind. We would well wish to see *Personal Christianity* understood by Theosophists no less than by Christians and Masons.

And such a Holy Alliance is being forced on by the very powers of evil and of ignorance themselves. The mightiest secret of Occultism is that "of turning seeming evils into powers for good," as was well said by Robert

Crosbie in writing of Mr. Judge as an Occultist. Mediumism, necromancy, psychic research, the selfish psychology of modern business no less than of new thought, Christian Science, and the many schools of sorcery masquerading under sacred names and terms, are all evils, dangers of the most deadly sort, albeit not so recognized by their practictioners or the ignorant and unwary attracted to them by their seeming promise of "results." Their widely spread and widely growing practice will inevitably produce reactions of the most powerful kind—reactions that no one will be able to prevent, but that may be turned into a lesson for good if true students, regardless of the particular society or organization with which they are affiliated, do but work for the spread of a knowledge of the universal principles of all true life and growth. Take, for example, a large advertisement in Los Angeles papers, announcing the "Theo-Psycho-Ideo-Graph," which is heralded as "the only complete talking board on the market." It professes to be the "invention of a master of Occultism." It is "claimed to be a direct medium of communication between the known and the Unknown." It is to be had at the "Department Stores," and has the "recommendation of many leading psychics throughout the United States." It is, in our opinion, an excellent road to superstition, insanity, or what is worse, the unconscious "mediumship" of the more persistent minds which may be induced to try that path to "the kingdom of heaven and its mysteries."

Another example is contained in a London dispatch of the International News Bureau, published in the Hearst syndicate of newspapers on Sunday, July 20. The article recites the enormous growth of spiritualistic societies in Great Britain in the last few years; the "initiation ceremonies" into the numerous "occult" societies and secret "temples." It calls attention to the immoralities, the disgusting rites, of these "societies," the addictions to dangerous drugs of their devotees, and continues:

> "Opium, cocaine and veronal are common in more than one of these gatherings, which are frequented, not by the poor and unlettered, but by men and women, young and middle-aged, who have positions in life and are well educated, the men often being university graduates, and, not infrequently, are people of independent means. . . .
>
> "Many of the seemingly inexplicable cases of insanity occurring among highly bred and wealthy people can be traced to the whole-hearted but secret manner in which devotees . . . have obeyed the injunctions and behests of their leaders. People read romances of 'black magic' as they are supposed to have occurred in the dark ages . . . but no novelist has yet succeeded in portraying the horrors of black magic *as practiced today in the heart of the great metropolis* (London).

Who is responsible for this outburst of superstition, sorcery, black magic, demonology and sexual perversion, only moderately hinted at in the above dispatch? We answer, primarily modern science with its materialism, modern Christianity with its soul-deadening dogmas, and the example set by leading and well-known names in giving a false and ruinous direction to the awakening psychic faculties of the race in this "transition age." Insanity, physical and mental as well as moral ruin, line the path followed and recommended by them with all the prestige that goes with their great reputations and acquisitions in other fields. A still heavier weight of dire responsibility rests on various prominent pseudo-theosophists and those associated with them, for they have not only followed the same path, but they have done so under the false pretence that this is the path taught by Theosophy and H. P. Blavatsky.

How, then, can this dreadful present, and still more dreadfully portentous evil and danger be "turned to powers for good?" Only by the zeal, the knowledge and the devotion of students who know the facts, who have assim-

ilated the true teachings of Theosophy. Good, no more than evil, propagates itself. Truth survives as evil survives, only through the labor and activities of those who believe in it. If truth seekers and truth lovers do not work, in season and out of season, to spread the fundamental principles of the evolution of the soul, the reaction from the present tendencies and activities on the Left-Hand Path will produce an era of relentless persecution and blind superstition. If, on the other hand, the students who work for good bestir themselves to promulgate true ideas without regard to differences of race, creed or condition, then, when the inevitable reaction comes, the questing and thirsty mind of the race will be open to an influx of true teachings and a efflux of true examples of the "small old path that leadeth to emancipation." In no other way can this civilization be saved. "The muddy torrents of Kama Loka" have burst their barriers; upon the true theosophists rest the responsibility of the present century. "Arise, O Atlanteans, and repair the errors of the past."

Writers on religious subjects in both England and America have been warning Christians of the dangers of Spiritualism and spiritualistic practices, alarmed at the growing interest in these subjects among Christian believers. Thus Cyril E. Hudson, in the *Ninteenth Century,* declares that "a man who becomes a Spiritualist ceases, almost invariably, to be a Christian, in any traditional sense of the word," and notes that Spiritualism "seems to demand a self-surrender of the whole personality," an observation that is truer perhaps than Mr. Hudson himself has realized. On the dangers of mediumship, to the medium, he writes:

> "When one reflects that at a seance the medium is nearly always in a state of trance, a state, that is to say, analogous to that induced by hynotism; when one thinks of the immense force of suggestion, with regard to his conduct after he has emerged from the hypnotic state, exercised upon the mind of the subject; and when one considers, finally, the possibilities just referred to (Mr. Hudson had spoken of the possible presence of "evil spirits"): it seems incurring a truly terrible responsibility to use any man or woman as a means of getting into contact with the other world."

A terrible responsibility indeed! "Scientific" investigators of spiritualistic phenomena employing willing or unwilling mediums are setting up a chain of karmic causation that will strike much more heavily and deeply than the transgressions of "scientific" vivisectors, since theirs is the abuse of metaphysical instruments, not merely physical, and the responsibility is proportionately greater. Of Spiritualism in general, Mr. Hudson says, "Once begin, so to speak, and you cannot tell where you may end. . . . You are running an awful risk"—statements with which students of Theosophy will agree, however much their basic points of view may differ from that of the writer quoted.

In this connection, Rev. J. Edgar Park, writing in *The Record of Christian Work,* says at least one good thing, however much his article may otherwise follow the usual Christian theological lines of mere "sweetness" and indefiniteness. To quote: "The way to find our dead is not through a strange woman who never knew him but has some queer gifts we cannot understand, and who at times seems to have flashes of insight about his clothes, attitudes and gestures."

Students of H. P. B., who can read the signs of the times, will to some extent realize that the period has already arrived of which She wrote that "psychologists will have their work cut out for them!" Never was there greater need for persistent, simple and undeviating promulgation of the fundamental propositions of Theosophy—the healing specific for the many psychological diseases from which mankind, our brothers, are so widely suffering.

Dr. Charles Gray Shaw, Professor of Philosophy at New York University, has come to the conclusion that the man of today knows too much for his brains. Writing in the New York *American,* Dr. Shaw directs attention to the immense masses of information about things that we pile up in our brain, suggesting that these burdens are so great and choking that they actually interfere with creative work; and that in all our mental getting we have been obsessed by the idea that it is quantity and not quality of knowledge, or information, which is the desideratum. Says Dr. Shaw:

> "Socrates laid the basis for all western speculation, but his knowledge of the human mind would never enable him to pass an examination in psychology such as is given in a normal school . . . if Copernicus had had before his mind the facts of contemporary astronomy he would never been able to discover that the earth moves about the sun. It was lack of rich, detailed knowledge which helped both philosopher and astronomer . . . Leonardo da Vinci and Rembrandt knew less about the science of lighting than the commonest sketcher knows as if by rote" . . . "The ill effects of too much knowledge, as it is now being thrust upon us from day school night school, college and correspondence school, appear none the less markedly in its tendency to choke the sources of creative work . . . The spontaneity of mind, the creative impulse, which is the best of all human possessions, suffers more from excess of ideas in the brain than from any other disastrous cause."

Coming from a school-man, the free expression of such a reversed point of view from the habitual is significant. The tendency of modern education is always to "cram in," and not to "lead out," though by derivation the latter is what the words "to educate" literally mean. We are so full of information—other men's ideas and statements about things—that our own *knowledge* cannot find opening or scope for its manifestation. Yet the real man in each, our very selves, possesses vast ranges of experience and knowledge, acquired by observation and experience through many, many lives. Our brains might be rendered "porous" to, and made transmitters of our own knowledge; but their capacity of response is limited, and we load them to capacity—and overload them—with masses of educational information, thus choking off the stream of pure knowledge which might be ours. Consider the knowledge, the clear, sheer, intuitive perceptions of children, before we have set busily to work at loading their brains with the vast range of assorted misinformation upon which we feed our youth under the name of education. There is an old saying that the truth comes "out of the mouths of babes and sucklings," and in it we can perhaps find a hint, a suggestion, and some verification that Dr. Shaw is on the right track. But what is he going *to do* about it? In his own University, now following the accepted methods of feeding ever hungry young birds with more and more "facts," will he himself be the leaven by whose efforts a newer and truer educational method shall arise? Dr. Shaw expresses himself freely and unequivocally as a strong man should; is he strong enough to sacrifice himself, if need be, for the benefit of the coming generations?

Investigators are beginning to suspect that there is no such thing as electricity "of itself," nor heat, nor light *per se.* An essay by Mr. H. M. Halliday, entitled, "An Essay on the Common Origin of Electricity, Heat and Light" (National Publishing Co., Washington, D. C.), will prove of interest to many students of Madame Blavatsky's *Secret Doctrine,* and especially to those who find much to puzzle over in her various statements and hints about "gravitation," "cohesion," "attraction and repulsion," "precipitation," "psychic and noetic action," etc. Says Mr. Halliday:

> ". . . suction is the very oldest of known processes . . . and is the 'the removal of air or gas or liquid from any space, thereby

reducing its pressure and causing a differential with the pressure without and thus inducing an inflow of gas or liquid to restore equilibrium.' We dwell at the bottom of a fluid ocean which—the barometer testifies—presses with the weight of a ton to every square foot of surface. It is in a state of unstable equilibrium, moving easily upon itself, and when disturbed must, under gravity's power, return to equilibrium, for, tho invisible, it is matter as truly as the liquid ocean . . . A dynamo is defined as 'an apparatus arranged to supply a continuous flow of electric current.' Close observation of its structure and action shows it to be an apparatus peculiarly fitted to disturb the equilibrium of the fluid ocean, thereby causing vacuum —empty space . . . What heretofore has been ascribed to an unknown mysterious force, termed electricity, is really the result of two forces in an alternate action, viz., suction (of dynamo and battery), causing in a space under an iron armature an ebb in the fluid ocean—when the pressure from above drives it down—then reflex action of the disturbed fluid ocean (its inflow) drives the armature upward, and this process repeated (controlled by the switch of the operator) supplies an ebb and flow, moving pivoted armatures, and supplying motive power as ebb and flow of the liquid ocean does . . . Suction clearing space and inrush of fluid ocean supply motive power and the varying degrees of time of such movement cause the varying results, termed Electricity, Heat and Light."

In case these lines should ever come to the notice of Mr. Halliday, we venture to add a hint drawn from analogy and correspondence, of which he makes free use. The hint is this: Solid, liquid, and gaseous are terms which apply to the three *states* of the "matter" known to us. "Matter" itself is but one of *seven* primiordial *states* of true *substance*. Electricity, light and heat are, correspondingly, the three *states* of another kind of "matter" than the one our scientists are studying—one of the higher primiordial states of true substance. Mr. Halliday and others interested will find abundant experimental and suggestive "leads" on the subject in the *Secret Doctrine*.

The official organ of the Supreme Council 33 degree, A. & A. Scottish Rite Freemasonry, is called *The New Age*, and is published monthly at Washington, D. C. Evidently there are student-masons among its editors and contributors, for each of the several issues that have come to LOOKOUT's attention includes articles that could not have been written save by those who are acquainted with and respect Theosophy. Judging by correspondence published in recent numbers, some differences of opinion seem to have developed between the responsible editors of the publication and certain of the brethren, who are Christian preachers or churchmen, and who object to the distinctly Theosophical tone of many of the articles published—the *immanent* God and the perfectibility of man through his own efforts are obviously not acceptable to those theologians whose God is the God of Jacob; nor the Master within to those who would seek Him without. In the July issue is an excellent short article, "Direct Apprehension of Spiritual Truth," in which the writer says, among other good things:

"Ability to grasp eternal truth is largely a matter of *awareness*. The first great step is recognition of the existence of a great body of truth above and beyond that which we are able at present to grasp. When the soul acknowledges no barrier to the direct apprehension of spiritual truth it has opened that door 'which no man may close' . . . That one who in unselfish love and humility would seek direct truth must first divest himself of every particle of preconceived opinion; he must not be bound by tradition or convention; he must throw off the shackles of creed and be ready to receive without doubt or question. The soul that would soar must first be free . . ."

There is something in the foregoing that is very reminiscent of *Light on the Path*, a tone at once lofty and sincere. A series of articles, "Cagliostro and His Egyptian Rite of Freemasonry" have been appearing from month to month in *The New Age* that are also full of interest for Theosophical students, as the writer holds in high respect that mysterious personage whom the world calls a charlatan, but whom H. P. Blavatsky recognized as "a famous Adept."

"I recognize your editorial prerogative to draw your own conclusions, but I regret to be charged with drawing my material from the works of 'H. P. B.' without 'acknowledging the source.'

"It is therefore a pleasure for me to assure you that my work in this field is altogether independent.

"I have the greatest reverence and respect for Madame Blavatsky and wish that all who call themselves 'Theosophists' thought as much of her work and example as I do, but I profess to corroborate not plagiarize from her.

"In the discussion of Freemasonry in a public print much of interest must be left unsaid. I am certainly not trying to present the fraternity of 1919 as any example of the Ancient Craft, though.

"It is too early yet for me to expect the peculiar features of my work to be widely known or understood, but I think that some day I will obtain credit for being completely original, in that I am adding to the daily growing structure of Universal Theosophy, facts and figures of importance which have never been presented before and that most of my data has been quarried from hitherto unknown and unconsidered sources of supply, the archaeological and antiquarian."

The foregoing interesting extracts are from a letter received from Mr. Frank C. Higgins in reference to some comments in August *Lookout*, pp. 318-19, on an article by Mr. Higgins in the New York *Herald*. So far as we can discern from a careful re-reading of our comments as mentioned, there is nothing in them that should justify the conclusion either that we have charged Mr. Higgins with drawing his materials from H. P. B. or with plagiarizing from her. The sentence that seems to include the matter objected to by Mr. Higgins is as follows:

"The immense chain of proofs of the *fundamental source* of all religions, sciences and philosophies has been gathered together by H. P. Blavatsky in Isis Unveiled and the Secret Doctrine, and it is evident to any student of those works that Mr. Higgins has read them, though he does not acknowledge *the source*."

The preceding sentence reads in its last clause, "all that Mr. Higgins says is undoubtedly true—but this is *not* Masonry, but the Lodge of Adepts of the Wisdom-Religion." We think that Mr. Higgins was misled by the phrase "does not acknowledge the source" and thought it to refer to H. P. B., whereas, by observing the italics in the above, it will be seen that it refers to the Wisdom-Religion—Theosophy. Had Mr. Higgins used in his article the words "Universal Theosophy" instead of "Masonry" as the "parent of all religions" we would have had not the slightest criticism, but only entire commendation of his article. He has used the true expression in his letter from which the quotations are made, and thus "acknowledged the source." It seems to us we are in entire accord throughout and it only remains for us to disclaim any intention to do Mr. Higgins an injustice, and to express our regrets for any obscurity of language that should seem to him or anyone to bear the interpretation to which he objects.

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